Federal Council BULLETIN

Vol. XIX, No. 8 October, 1936

A Call to Prayer

for the National Preaching Mission

That those who are God's spokesmen during the Mission may have unclouded insight into His will and persuasive ability in interpreting that will to the men and women of today;

That those who share in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with His fulfillment;

That pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on foundations laid during the Mission, may be guided and strengthened in all their efforts to insure permanent results;

That all who participate may be kept from pride of opinion, from self-seeking and vanity, and may be so Christ-like in motive and spirit that God may find them fit instruments in His hands for the accomplishment of His gracious purpose.

Pacific School of Religion Berkeley, Calif.

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, COMMITTEE ON WORSHIP
New York, N. Y. ..... October 8, 1936

NORTH AMERICAN CONFERENCE ON CHURCH ARCHITECTURE AND ALLIED ARTS
New York, N. Y. ..... October 9, 1936

INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST
Kansas City, Mo. ..... October 12-18, 1936

ANNUAL MEETING, AMERICAN MISSION TO LEPERS
New York, N. Y. ..... October 14, 15, 1936

NATIONAL COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS
Cincinnati, Ohio ..... October 21-24, 1936

AMERICAN SECTION, UNIVERSAL CHRISTIAN COUNCIL
New York, N. Y. ..... November 5, 1936

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES
Denver, Colo. ..... November 7-11, 1936

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. ..... November 20, 1936

UNITED STEWARDSHIP COUNCIL
Dayton, Ohio ..... November 23, 24, 1936

NATIONAL CONFERENCE ON THE RURAL CHURCH
Ames, Iowa ..... November 23-25, 1936

FEDERAL COUNCIL OF CHURCHES, BIENNIAL MEETING
Asbury Park, N. J. ..... December 9-11, 1936

ANNUAL MEETING, HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS
Asbury Park, N. J. ..... January 11-14, 1937

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, EXECUTIVE COMMITTEE AND ASSOCIATED MEETINGS
Chicago, Ill. ..... February 8-13, 1937

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION
Washington, D. C. ..... June 4-9, 1937

ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM
Montreal, Canada ..... June 23-30, 1937

Table of Contents

VOL. XIX OCTOBER, 1936 No. 8

EDITORIALS 3-5

ARTICLES

Plans Completed for World Conference, Oxford, 1937 6
The National Preaching Mission 8
Prizes for Temperance Plays 9
Biennial Meeting at Asbury Park 10
Conference on Coöperatives 10
Armistice Message Challenges Churches 11
Labor Sunday Observance 11
Sunday Schools of the World 11
Education in the Christian Family 12
NEWS OF STATE AND LOCAL COÖPERATION 12
AMONG THE BEST NEW BOOKS 13

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VOL. XIX, No. 8 OCTOBER, 1936

THE EDITORIAL OUTLOOK

The Heart of the National Preaching Mission

By E. Stanley Jones

Perhaps each member of the National Preaching Mission is still wondering why he or she has been chosen to take part in this courageous campaign, for we can think of many who are far better fitted and more worthy to be the mouthpiece of the Christian forces of this country. Perhaps we dared respond because we feel that we are only the mouthpiece of underlying Christian convictions resident in many hearts, and deeper, because we preach not ourselves, but Jesus as Lord, and would interpret His mind to the present confusion and release His Spirit upon the moral and spiritual paralysis.

We come with no cheap nostrum to hand out, offering lightly to heal our country's ills. The physician of the Dalai Lama, the spiritual and temporal ruler of Thibet, gives him pills periodically "to renew his vitality and to make his body shine." We have no such pills in our satchels. We have no ready-made solution to the world's problems. When I asked Harnack, the great German scholar, what the Christian solution of a certain problem was, he replied, "Christianity provides no solutions, it gives a goal and power to move on to that goal." That is our position and outlook. We believe we see the goal and we believe that men can get hold of the power to move on to that goal. That goal is the Kingdom of God on earth. The Kingdom of God is a new Order standing at the door of the lower order. This higher Order, founded on love, justice, goodwill, brotherhood, redemption, stands confronting this lower order founded on selfishness, exploitation, unbrotherliness, with its resultant clash and confusions. This higher Order is breaking into, renewing, cleansing, redeeming the lower order, both within the individual and the collective will, wherever we allow it. It will finally replace this lower order, for it is God's Order, the ultimate way to live. Everything else breaks itself upon the moral facts of the universe.

That we need both a goal and a power, and need them desperately, is seen from the following diagnosis of our national need by a very acute observer, who says, "We are suffering from a three-fold malady: 1, lack of direction; 2, lack of motivation; 3, poor morale."

First, a lack of direction,—we have missed the way, we are confused. Our forefathers spoke of "lost souls." We can speak again of a generation being "lost," perhaps with deeper meaning, for men have lost their hold on God, their moral bases decayed and the future veiled in awful mists. Many of the external authorities, the Church, the Bible, the family, the State, have weakened in many minds and it has left them with no sense of direction. Second, a lack of motivation—many of the old motives in religion and morals are gone or going, the desire for heaven, the fear of hell, the burden of evil. These motivations have become dimmed and nothing has arisen to take their places. Men are needing a new compelling motivation that will gather up all their loyalties and give them direction and meaning and purpose. Third, poor

morale. With the loss of the sense of direction and confused motivation, the moral and spiritual morale is at a low ebb. Men cannot move unless they are sure that they know where they want to go. A fatalism has settled upon the wills of many and has paralyzed them. Men need power to lift them up out of themselves, out of the sense of futility, out of the weary round of sin. In other words, men need desperately to get hold of something that will prove to them to be a Saviour from themselves and their futilities and their sins.

Into this situation we would step and say, with a certainty born out of the fires of severe testing, that we have in the Kingdom of God on earth and the power of Christ both the goal and the power to move on to that goal. Here we feel we are on sure ground. We are so sure that we shall have the boldness to ask and to ask in no mere perfunctory way, that we as a nation take the goal of the Kingdom of God on earth as our goal, that we seek to know what it means, what its implications are both in the individual and in the collective life in the way of economic and social reconstruction and in the very temper of our national life. In other words, we shall have the boldness to ask that this nation become the instrument of God's will and the embodiment of God's order.

"Too late," you say, "we might have done it in the first days of our fine idealism, but now we have become too mixed up, too fixed in wrong attitudes and social conditions—can a nation be born again when it is old?" Yes, both the nation and the individual can. A new Reformation, a new regeneration, could remake the inner life of our nation, give it a new goal and a new motivation. The hour for the beginning of that new Reformation has come. Whether the Christian forces of this land have enough of moral and spiritual power to bring it to pass remains to be seen. We have the boldness to believe that we have. Hence this National Preaching Mission, symbol of that faith. But if we do bring about this national regeneration, we know that all of us, both within the Christian Church and without it, will have to undergo a new spiritual rebirth to prepare us for this larger task.

We shall therefore ask for definite moral and spiritual change. We shall ask it of everybody from the President of these United States down to the humblest citizen; we shall ask it of our legislators and of the people who must obey the laws they make; we shall ask it of the university president as we would ask it of the freshman and the high school lads and the boys and girls in our schools; we shall ask it of the heads of business concerns and of the employees that work with them; we shall ask it of the society woman and the shop girl in the store; we shall ask it of the blasé, fed-up scion of privilege and power, the ups and outs, as well as the down and outs in the gutter; we shall ask it of the minister in the pulpit and of the man in the pew; we shall ask it of others and we shall seek it for ourselves. And we shall preach for a verdict. For our society and our souls are desperately sick, and the sickness is unto a living death, far worse than a death that would be once and for all. In Jesus Christ, we believe we have the power to say that healing, life-giving word. We shall ask everyone who hears us to take his stand, for every one of us belongs either to the disease or to the cure. We are either positively curing or positively spreading the disease. There can be no neutrality, for the neutrality itself is a part of the disease.

This Mission is called a Preaching Mission, but do not misunderstand us—there will be no attempts at so-called great preaching, at pulpit efforts. The case has gone beyond that stage. The patient is too desperately sick for that,—as if a surgeon would try a mere display of surgical technique at the moment of a desperate operation. No, we will speak simply and straightforwardly out of our hearts what we believe will heal both the individual and society. Some of our words may cut, for we bear no bouquets of mere pleasantries, but if they cut it will be done in love for it will be the cutting of a surgeon's knife, since great cancers have formed themselves within the body of society and in our hearts and are the source of our economic and social and personal sicknesses.

We may fail in this Mission. We may not be big enough to preach a sufficiently adequate Gospel, and it may be that men are too set in the old ways and love too deeply the old familiar

wrongs and injustices, and will be afraid of God's way. Yes, we may fail. But we are not prepared to be untrue to the call that has come to us to speak to the soul of this nation the word of the Living God as we see it. But while we speak of the possibility of failure, yet on the other hand, we must confess our faith that underneath the confusion and uncertainty of this hour is a deep undercurrent of hunger in the hearts of our countrymen for reality, for power to lift men out of themselves and their sins, for the coming of an order in which injustices shall be rooted out, in which there shall be a brotherhood that shall extend to the total life, economic, social and political. In short, men are consciously or unconsciously longing for God's way of life. The other ways have broken down. We stand amid their ruins. We have come to the end of an era. Whether we shall take God's way and begin a new era, the era of the Kingdom of God on earth, remains to be seen. We shall present Christ as the open door to that era. We shall unfold the possibilities of that era both within the individual and the collective will, and, we repeat, we shall preach for a verdict. Will each reader pray that this era may come and that it may begin in your heart and mine—now.

Edmund B. Chaffee: Pioneering Christian

The sudden death, on September 15, of Rev. Edmund B. Chaffee, minister of the Labor Temple (Presbyterian) in New York, and Chairman of the Industrial Committee of the Federal Council's Social Service Department, is an almost irreparable loss to the religious life of America. No contemporary Christian leader in this country more fully exemplified the reality of religion in both its social and personal aspects. Although only forty-nine years old when he died he had long been known as a leader among those who see clearly the deep spiritual significance of economic and social issues.

Labor Temple under his leadership has maintained a forum of free speech on all questions, has kept a significant contact with labor and has functioned as a constant witness to the churches of the needs of the masses and the urgent call for Christian social reconstruction. Dr. Chaffee's deep religious faith and his courageous championing of the causes of the underprivileged, have made a deep impression on the minds of many both in the ranks of labor and among those who tend to regard religion as futile and the Church as uninterested in social justice.

Dr. Chaffee represented radical Christian convictions (in the literal sense of going to the *roots* of things), combined with rare good judgment and truly Christian courtesy. Many disagreed with him. No one who knew him could help respecting him and loving him.

Christian Service in the C.C.C. Camps

The "youth problem" for hundreds of thousands of boys who are just crossing the borderline of manhood is being at least partially solved by the C.C.C. camps. These young men have been well housed, well clothed and kept in good health and spirits. Those who are most intimately acquainted with the camps rejoice in what is being done.

The organization of a C.C.C. camp is now well stabilized. While under army supervision, it is civilian in character and spirit. Each camp has an educational counsellor and a contract physician. Depending upon location, it may have four to six men from the forestry department. The religious work is under the direction of a chaplain. Each chaplain has an average of eight camps under his care.

As the novelty of the C.C.C. camp passes it is necessary to call upon the churches of the country to be even more cordial in helping meet the religious, the social, the moral needs of this host of young men at the most critical period of their lives. While the burden of the work must be borne by the chaplains, of whom there should be an increase of at least thirty percent, the people of the neighborhood churches and the pastors can render service of inestimable value. The record of the churches in the vicinity of the camps during the past three years has been reasonably good, but from many chaplains word comes that many ministers are not as ready to respond to calls for assistance. It is to be hoped that they will not become weary in well-doing in so unique a responsibility.

Plans Completed for World Conference, Oxford, 1937

WITH representatives present from most of the main branches of the Christian Church and from most of the leading nations, the Universal Christian Council for Life and Work, which increasingly approximates a world federation of churches, met at Chamby, Switzerland, August 20-25. Fifteen were in attendance from the United States under the leadership of Dr. William Adams Brown, acting chairman of the American Section.

The Council at Chamby completed plans for the world conference at Oxford, July 12-26, 1937, at which the difficult problem of the relation of the churches to the State and to the social order will be considered. It was decided to hold the Oxford sessions in the Sheldonian Theatre of the University, St. Mary's Church and other halls in the old university town. They will be under the joint chairmanship of the Archbishop of Canterbury and the other presidents of the Council.

The five main themes for the Conference were designated as follows:

1. The Church and the Community—in particular, the relation of the Church to the common life of man as shaped by national tradition, expressing itself in characteristic folkways and determined by current standards.
2. The Church and the State—including consideration of the Christian view of the State, the claims of the contemporary State, and the Christian conception of freedom of conscience.
3. The Church, Society, and the State in Relation to the Economic Order—including the various new proposals for the regulation of man's economic life.
4. The Church, Society, and the State in Relation to Education—dealing with the acute and pressing difficulties which have arisen as governments have increased their claims over the whole of the citizen's outlook and training.
5. The Universal Church and the World of Nations—including a consideration of nationalism, international relations, the Church as a supra-national society, Christianity and war.

Each of these main themes is to be prepared for under the leadership of a Commission made up of the ablest men and women who can be discovered in each field, regardless of their church or nationality. The program committee, under the general leadership of Dr. J. H. Oldham of London, Sir Walter Moberly and Dr. William Adams Brown, presented evidence of a great deal of preparatory study already carried on. Nine volumes of source material bearing on the issues are now in process of printing and will be available as the most comprehensive summary of the problem of the Church in society yet attempted.

The Oxford Conference is not to possess any legal authority over the churches which compose it and which will be represented by three hundred officially elected delegates and one hundred invited expert consultants. Four hundred "associates," drawn from every major group interested in the work of the Church—women's organizations, youth, laymen, etc.—will attend as guests. Any statements which the conference may issue will be designed to show not only agreement but divergencies of opinion—so that it may reflect faithfully the present state of Christian conviction throughout the world.

Among other practical matters to be considered at Oxford there will arise the question of the future of the interdenominational international work of the churches, which is known by the general term "ecumenical." A committee of the Universal Christian Council was appointed at Chamby to confer with similar committees from the other world movements of the churches. Their report, it is hoped, may be the basis after the Oxford Conference for definite advances in the united approach of the Christian world to its common tasks.

In similar practical vein was the action of the Council in bringing to a conclusion a study covering several years and embracing the views of practically all the churches with respect to proposed changes of the calendar, in order to fix the time of Easter and to harmonize the system of marking the passage of time among all peoples. The Council's action presents the facts of the study and the opinions expressed by church bodies, and provides for official representation of the Council at the forthcoming world conference on calendar reform.

The Council dealt with urgent matters in actions designed to aid the Christians in Russia and refugees from Germany. It discussed the plight of so-called non-Aryans in Germany, particularly children and young people, and took note particularly of the expressions of concern from churches all over the world at increased racial and other discriminations. The Council made a number of practical suggestions and referred action thereon to its administrative committee which meets frequently in Europe. Particular sympathy was expressed for the Jewish victims of nationalistic excesses and strong protests were voiced by leading Christian representatives from many lands in the presence of delegates from Germany, many of whom have made similar protests but at very much greater personal costs.

The Council elected Dr. William Adams Brown as Chairman for the coming two years, succeeding Archbishop Germanos, and continued the Anglican Bishop of Chichester, Dr. Bell, as head of its Administrative Committee. Pastor Henri L. Henriod of Geneva continues as General Secretary. Dr. J. H. Oldham of London is head of the Research Department and of the Commission preparing for the Oxford Conference. Dr. Marc Boegner, President of the French Evangelical Church Federation, becomes the new Vice-Chairman of the European Section, which is headed by Bishop Ammundsen of Denmark.

One session was devoted to a memorial service for the late Dr. S. Parkes Cadman. It was in charge of Dr. Henry Smith Leiper, Executive Secretary of the American Section, who made an address on the significance of Dr. Cadman's life and work. The others participating in the service were Dr. Adolf Deissmann, of the University of Berlin; the Orthodox Bishop of Novi Sad, Jugo-Slavia; Dr. Marc Boegner of Paris, and Dr. Adolf Keller of Geneva.

Among the Americans who were present, in addition to the officers, were Rev. Henry A. Atkinson, Miss Mary Dingman, Rev. Deane Edwards, Rev. Roy M. Houghton, Rev. Walter M. Haushalter, Professor Samuel L. Haworth, Dean W. P. Ladd, Rev. William P. Merrill, Bishop John L. Nuelsen, Miss Rhoda McCulloch, Rev. Albert D. Stauffacher, Rev. Floyd W. Tomkins and Miss Ruth Woodsmall.

The World Alliance

Previous to the Council meeting, there was a meeting at Chamby of the management committee of the World Alliance for International Friendship through the Churches. Perhaps the most significant action was a recommendation to all its constituent councils in thirty-two nations to press upon their respective governments the importance of seeking to meet the present confused and menacing world situation by a new and far-reaching effort at peaceful settlement of outstanding differences, particularly with reference to raw materials and excess populations.

The Minorities Committee was concerned with the fate of Christian non-Aryan children in Germany who are destined to be segregated from their companions of so-called Aryan stock in their schooling and whose lot it appears to be to grow up as an abnormal minority. A strict application of the Nuremberg laws of 1935 would condemn hundreds of thousands to this arbitrary fate, but it is believed that constant watchfulness and judicious protest from without may at least tend to mitigate their lot.

Bishop Ammundsen of Denmark, Chairman of the Alliance, reviewing the present world situation, said:

"The world is living in dread of another catastrophe probably unparalleled in horror. The statesmen did not realize that the idea of the League of Nations could not simply be annexed to the remnants of the old political system which was responsible for the Great War, but required a totally new conception of the relation of the states to one another and to the central organ above them. The failure to achieve general disarmament, whatever may be the responsibility of the different states, was the most significant proof that the new spirit had not laid hold of the nations. The League as an incarnation of the idea of international coöperation and justice is incompatible with unlimited national armaments."

The Alliance agreed upon these conclusions:

1. Social and international work should neither be isolated from the regular activity of the Church nor attempt to replace it.

2. The Church must strive to establish a world order in accordance with the law of God. The Kingdom of Christ is the ideal, and it is always above the best human organizations.

3. Christian work for peace is based on the great truths of the Gospel. The Church and Christian people find in Christ a unity higher than national bonds.

4. World peace cannot be established without the help of the Christian religion. Communism and fascism have become today the religion of millions of people, especially the youth. The enthusiasm engendered by these economic and political systems is making them most powerful influences with which we must reckon. These systems also show that if the work of the churches for social betterment and world peace is to succeed, it must be based on a realistic appreciation of the causes from which wars arise.

The Central Bureau

Representatives from more than a dozen European lands, Great Britain and the United States gathered at Geneva, August 28-31, to plan for aid at strategic points for such Christian bodies as are in need of encouragement and support from the stronger churches of the world. The meeting was under the chairmanship of Professor J. Eugene Choisy, President of the Federal Council of the Churches of Switzerland, and directed by the Secretary, Dr. Adolf Keller of Geneva. Reports were received from churches in practically all of the European lands where Christianity is relatively weak.

In the Soviet Republic, persecution has been the lot of all ministers, both Orthodox and Protestant, since the beginning of the Bolshevist regime. That any workers in the Church still remain in many parts of Russia is regarded as being due in part to the fraternal aid which has been extended through the Central Bureau, which was organized under the initiative of the Federal Council of the Churches of Christ in America in 1922, and which has served as the coördinating factor in the work done by many independent bodies in various lands.

In Spain, up to the time of the reports made to the Geneva session, no direct harm had come to the Protestant churches, although great damage had been wrought to Roman Catholic churches. But in the tragic circumstances attendant upon the revolution no one could predict what might happen in the near future. Plans were made to keep in contact with the leaders of the Spanish churches and to extend such aid as might be possible.

In Roumania the oppression of Protestant minorities has gone to unbelievable lengths, according to reports, and efforts are to be made to secure some mitigation of the lot of these peoples.

Direct reports were given of the manner in which the economic depression, following Italy's rape of Ethiopia, has affected the Waldensians. Many of them, it was declared, are faced with what amounts practically to deportation to Ethiopia.

The plight of thousands of Christians who have been forced to flee from Germany was brought vividly before the Bureau, which is coöperating with the International Christian Committee for German Refugees. Ways are

under consideration for the transport of some fifty families at once to South America where a new possibility of economic reestablishment is held out to them.

Faith and Order

At Clarens, Switzerland, final arrangements for the World Conference on Faith and Order at Edinburgh next year were completed by the Continuation Committee of the World Conference which met under the chairmanship of the Archbishop of York, with 27 of the major church bodies from 16 nations represented.

The Edinburgh Conference will bring together for the second time since the Reformation the representatives of practically all churches outside of the Roman communion for intensive study of the way to overcome the existing divisions of the Church.

Three commissions presented the material which has been in preparation for the last few years in anticipation of the Edinburgh gathering. Dr. Zoellner, head of the temporary directorate of the German Evangelical Church, reported for the commission dealing with the nature of the Church as related to the Bible. The second commission, under the leadership of the Lord Bishop of Gloucester, reported on the question of the ministry and the sacraments. Its task is to make clear the differences and the agreements which exist in the doctrine and practice of the Church with respect to its leadership and symbolic acts of common worship. The third commission, under American leadership and headed by Dean W. L. Sperry, reported on the practical approach to unity among the organized churches. This report is intended to pave the way for a clearer understanding of what is meant by unity, what kinds of unity are most desirable, and the actual steps by which various forms of unity have been achieved by churches in various lands as well as next steps which may be expected to lead toward similar solutions in the future.

Henry Smith Leiper.

The National Preaching Mission

LAUNCHED on September 13, the National Preaching Mission, after one-day visits to four cities of New York—Albany, Buffalo, Syracuse and Rochester—reached its full stride at Pittsburgh, Pa., September 17-20 and at Kansas City, Mo., September 20-27. The response in these cities has exceeded all expectations.

The Ministers' meetings on three successive mornings in each city have proved to be one of the high points of the entire program. Never before either in Pittsburgh or Kansas City had so many ministers assembled for any purpose. In Pittsburgh in each of the three meetings over 800 ministers were in attendance. They heard Dr. George W. Truett speak on "The Preacher and His Own Soul"; Principal John S. Whale, of Cambridge, England, on "The Kind of Preaching Needed for Today"; Bishop Arthur J. Moore on "Evangelistic Preaching"; Dr. Ivan Lee Holt on "Prophetic Preaching"; Dr. George A. Buttrick on "Getting and Giving the Message," and Dr. E. Stanley Jones on "Victorious Living." The service of rededication at the conclusion of the ministers' meetings was an impressive occasion.

The popular evening meetings in Pittsburgh, held in the Syria Mosque, came to a climax on Sunday afternoon in the closing session of the Mission, when the edifice was packed to its capacity of 4,000, with overflow meetings on the steps and also in a nearby church.

Evening meetings were also held in a group of 17 neighboring cities within a radius of sixty miles, the fifteen leaders of the Mission sharing in the speaking in these cities, Dr. Joseph W. Nicholson, of Chicago, taking the place of Dr. Channing H. Tobias, who was prevented from coming on account of critical illness in his family.

The women's meetings held on three successive mornings, addressed by Mrs. Grace Sloan Overton, Mrs. Harper Sibley, Dr. T. Z. Koo of China, Dr. Buttrick, Dr. Jones and Dr. Whale, had audiences ranging from 650 to 900. The noon meetings in a downtown cathedral with Rt. Rev. James E. Freeman, Dr. Merton S. Rice and Dr. Ivan Lee Holt, attracted 600 to 700 people from the thronged streets. A luncheon for business men, with Hon. Francis B. Sayre, of the State Department, Washington, D. C., as speaker, was attended by about 300.

An innovation was the street preaching, with Bishop Moore and Dr. Bader as speakers, arranged by the Salvation Army, whose band caught the attention each day of about 200 unreached in other ways.

The six seminars, each of which was held on three successive afternoons, had an attendance of about 1,000 on Thursday and Friday, with a falling off on Saturday afternoon, as was expected. At the gatherings constructive educational work was done. The subjects of the seminars, with their leaders, were as follows:

"The Christian Message". Dr. George A. Buttrick.
"Developing a Personal Religious Life." Prof. Taliaferro Thompson.
"Personal Evangelism". Dr. R. H. Miller.
"The Christian Family". Mrs. Grace Sloan Overton.
"Christianity and Social Problems". Dr. Samuel McCrea Cavert.
"Christianity and World Problems". Dr. Ivan Lee Holt.

The Youth Meeting on Saturday afternoon, addressed by Dr. Oscar F. Blackwelder and Dr. E. Stanley Jones, had an audience of nearly 700. More demands came from high schools and universities in the city than could be filled.

In the interest of the extension and conservation program Dr. King met with home missionary executives and representatives of the cities in which one- and two-day preaching missions are subsequently to be held and also with the Eight Day Preaching Mission Committee. Emphasis was laid upon the fact that the visit of the fifteen missioners was only the beginning of the Preaching Mission program, which, reaching out from the metropolitan centers, is designed to touch the whole nation.

Telegraphic reports from Kansas City while the BULLETIN is in press indicate an amazing response of the public to the popular meetings there. At the opening session in the Municipal Auditorium, on Sunday afternoon, September 20, 14,000 were present, and a mass chorus of 700 sang "Send Out Thy Light." On the following evening 15,000 attended the public meeting. A Women's Meeting had an audience of 2,000 and a youth meeting of 2,200.

In the four cities of up-state New York to which the preliminary one-day visits were made, the figures for attendance were approximately as follows: Ministers' Meetings, 963; Women's Meetings, 2,400; Youth Meetings, 1,440; Popular Evening Meetings, 8,100; Men's Luncheons and Church Officers, 1,950.

The coöperation given by both press and radio in interpreting the significance of the Mission has been most gratifying. Among the noteworthy aspects of the publicity has been an editorial in the *New York Times* of August 29, a full-page advertisement in the *Kansas City Star* of September 13, donated by the paper, and a similar full-page announcement in the *Louisville Herald Post.*

Since the last issue of the BULLETIN several additions have been made to the list of leaders and speakers, including President Arthur Braden, of Transylvania College, Lexington, Ky.; Rev. Ambrose M. Bailey, minister of the First United Baptist Church of Lowell, Mass.; Bishop Edwin H. Hughes, Washington, D. C., and Rev. Walter E. Woodbury of New York. Assisting in the seminars are Dr. Tippy, Dr. Leiper and Dr. Van Kirk, of the Federal Council's staff.

The New York office has been preparing special literature in the interest of the Mission. This includes, in addition to the hymnal, a series of services of worship by Rev. Oscar T. Olson, of the Epworth-Euclid Methodist Episcopal Church of Cleveland, and a packet of eight brief booklets on vital aspects of Christian life and experience. These eight pamphlets, with the hymnal, enclosed in an attractive envelope in two colors, sell for 25 cents, plus postage.

The preparatory conference which was held at Beaver College, September 8-9, afforded a background of prayer and earnest planning for the Mission. In a symposium setting forth what different leaders of the Mission hoped from it, different spokesmen expressed the expectation that the Preaching Mission will:

"Restore a sense of the reality of God."
"Bring a call to repentance both personal and social."
"Inspire a new loyalty to Christ."
"Recover a fresh confidence in the Gospel."
"Restore evangelism to its central place in the Church."
"Unite the evangelistic spirit and the social passion."
"Revitalize Christian witnessing."
"Increase the number of those guided by the Christian motivation of goodwill."
"Kindle the imagination and grip the heart of youth."
"Create a new spiritual atmosphere in the nation."

The fifteen speakers and leaders who constitute the Mission in each of the cities report a deepening experience of fellowship and spiritual unity. As Stanley Jones describes it, "We are not to be individual preachers, still less 'individual stars' but a corporate organism of the Holy Spirit."

At the invitation of Mr. James M. Speers, Chairman of the Board of James McCutcheon & Co., a group of business and professional men have been invited to serve as a Sponsoring Committee for the Preaching Mission. 180 men of great influence in their various communions in different parts of the country have agreed to serve.

Prizes for Temperance Plays

As prizes for a one-act play on the subject of liquor control and education regarding the use of beverage alcohol, Mrs. William E. James, of Johnstown, Pa., has made a gift of $500 in memory of her husband. The contest is sponsored by *The Christian Advocate,* official organ of the Methodist Episcopal Church.

The prizes are as follows:

First Prize	$200
Second Prize	100
Third Prize	50
Fourth Prize	25
Three Fifth Prizes, each	15
Three Sixth Prizes, each	10

The contest will close on December 1, 1936.

Manuscripts should be sent to *The Christian Advocate* Playwriting Contest, 740 Rush Street, Chicago, Ill.

Another playwriting contest is announced by Allied Youth, a national movement in alcohol education. The contest will close December 15, 1936. Its purpose is to encourage the writing of plays that deal with youth's choices and problems involving alcoholic beverages.

Dramas with a playing time not exceeding one hour are desired. Writers are encouraged to play up the situations surrounding moderate drinking rather than excessive alcoholism. A registration fee of one dollar is required, as well as sufficient postage to cover first-class registered mail return of manuscripts. Additional details may be secured direct from Allied Youth, National Education Association Building, Washington, D. C. Return postage should be enclosed with inquiries.

The prizes offered are: First, $100; second, $50; third, $25.

Biennial Meeting at Asbury Park

THE Biennial Meeting of The Federal Council of the Churches of Christ in America will be held at the Berkeley-Carteret Hotel, Asbury Park, N. J., December 9, 10, 11. The date and the place have been selected with special reference to securing the best possible consideration of the conservation of the results of the National Preaching Mission and the carrying forward of its spirit and emphasis. Since the National Preaching Mission concludes its three months' schedule in New York on December 9, it will be possible for those who have been leaders in the Mission to be present at the Biennial Meeting and to share their observations and experiences with the total membership of the Federal Council. The program will include a review and appraisal of the Preaching Mission, conducted by Dr. William Hiram Foulkes, Chairman of the National Committee.

An outstanding feature of the gathering will be a concert by the famous Westminster Choir under the direction of Dr. John Finley Williamson. Dr. Williamson will also give an address on the place of music in the worship of the Church.

The address by the retiring President of the Council, Dr. Ivan Lee Holt, surveying the development of the Council during the past two years and calling attention to what he feels should be its major emphases, will be given at the opening session on Wednesday morning, December 9. The report of the Federal Council's Research Department on the Army and Navy Chaplaincy is tentatively scheduled to be given on the afternoon of the same day.

American participation in the ecumenical Conference on Community, Church and State to be held in England next summer will also occupy attention. Another theme of commanding interest will be the relation of the Federal Council to the work of church women.

A special report on "The State of Protestantism" will be made by a thoughtful committee appointed for the purpose of focusing the attention of Protestant leadership on some of the main current trends which call for special consideration.

It is expected that the method of panel discussions which was found so interesting and helpful at the last Biennial Meeting will be followed in dealing with the attitude of the Church toward consumers' coöperatives.

Conference on Cooperatives

Since the visit of Dr. Kagawa, the increased interest of religious circles in coöperatives has been evidenced by study groups in many churches throughout the country. One-day seminars have also been held by groups of ministers and laymen in Indianapolis, Kansas City and Northern New Jersey, with sightseeing trips somewhat after the pattern of the Federal Council's National Seminar last January. Sightseeing trips were also made to various Scandinavian coöperatives by delegates in connection with the World's Sunday School Convention at Oslo last summer. Plans are under way for many conferences or seminars this winter. Counsel as to programs, speakers, and the location of active coöperatives may be obtained by writing James Myers, Industrial Secretary, at the office of The Federal Council of Churches.

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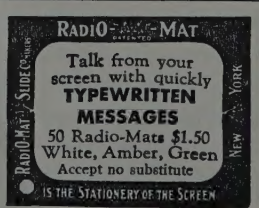

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Armistice Message Challenges Churches

The 1936 Armistice Message of the Federal Council's Department of International Justice and Goodwill is a trenchant and frank discussion of the mission of the churches in a distracted world. It is entitled "The Churches of Christ in a World of Conflict."

The Message reviews the danger points in the international situation today and suggests a list of specific objectives in which Christian people can unite to make the witness of the churches effective in a practical way. The churches are summoned to courage based on the faith that God presides over the destinies of nations and that when they forget Him in times of crisis they do so at their own peril. Despair is rebuked without resorting to superficial optimism. Official resolutions of various denominations are cited as expressions of the conscience of the churches and of the behavior which the world may expect of the churches when conflict deepens.

The message is suitable for use in Armistice Sunday services. Single copies or quantities may be ordered for five cents a copy with reduction for large orders.

Since the Armistice of 1918 the Federal Council has annually promoted the observance of the Sunday nearest to Armistice Day in the interest of world understanding and peace. The response to the observance of the day in this way has been widespread so that there are few occasions in the year on which there is a more united emphasis throughout the churches of the nation.

Labor Sunday Observance

Wide attention was accorded to the Labor Sunday Message of the Federal Council in the press and the day was marked by appropriate observances in the churches in all sections of the country.

A unique feature in the observance of Labor Sunday was reported by Harlan M. Frost, Executive Secretary of the Toledo Council of Churches. A thirty-minute radio broadcast over WSPD was arranged by the Industrial Committee of the Council, of which Rev. Clarence H. La Rue is Chairman. Coöperation was given by the Central Labor Union, the Chamber of Commerce, and by the Toledo Industrial Peace Board, officials of these organizations participating in the radio discussion. A worship service was part of the program.

In Tacoma, Wash., Rev. Joseph Boyd, pastor of the First Christian Church, gave the principal address at a great Labor Day gathering of 20,000 workers.

Pacific School of Religion Berkeley, Cal.

Sunday Schools of the World

According to the statistical report presented to the World Sunday School Convention in Oslo, Norway, last July, the total membership of the Sunday Schools of the world is now 37,285,519. This is an advance of 894,579 during the previous quadrennium. Of the total Sunday School enrollment more than 22,000,000 are found in North America.

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Education in the Christian Family

Dr. L. Foster Wood, Secretary of the Committee on Marriage and the Home, had a busy summer in a continuous series of pastors' and young people's assemblies and summer schools. Four weeks were spent in June in the Methodist young people's assemblies, and at Abilene and Dallas, and in the pastors' summer schools at Georgetown and at Southern Methodist University in Texas. In July he spoke at the summer conference on family life, organized by Prof. Ernest R. Groves, at the University of North Carolina, and at the Iowa Baptist Assembly gave a course to pastors on counselling in family problems.

Other assemblies attended were Family Week of the Evangelical and Reformed Church at Dunkirk on Lake Erie, and the New York Baptist young people's conference and the pastors' and laymen's assembly, both meeting at Keuka College.

During recent weeks new editions have been required of Dr. Wood's books, "Growing Together in the Family," (Abingdon Press) and "Foundations of Happiness in Marriage." The present is the fourth edition of the latter book.

With the Committee on the American Home of the Northern Baptist Convention, Dr. Wood has issued a course entitled "Building Spiritual Foundations in the Family." This is adapted to a series of five mid-week services, or to a course of five lessons for a parents' group. It may be secured at 25 cents either from the Federal Council of Churches, New York, or from Judson Press, Philadelphia.

NEWS OF STATE AND LOCAL COÖPERATION

Fred B. Smith— Prophet of Interchurch Coöperation

Fred B. Smith, who died September 4, was a man of great earnestness and of prophetic vision who played a creative rôle in the development of the councils of churches in many American cities. He began his public career as a Y.M.C.A. secretary in Sioux City, Iowa. The camp life of the Spanish-American War gave him an opportunity to do the evangelistic work which led to his being later chosen as secretary of the Religious Work Department of the national organization of the Young Men's Christian Association.

Of the Men and Religion Forward Movement, which made a deep impression on the whole nation in 1912, Mr. Smith was the campaign leader. Following this experience he became Chairman of the Federal Council's Commission on Councils of Churches (state and local), and served thus for twelve years. During this time he was in the employ of the Johns Manville Company, which Company gave him freedom to devote much time to religious work. During the last twelve years he devoted himself to the cause of world peace as Chairman of the Executive Committee of the World Alliance for International Friendship through the Churches.

In all these fields of service he labored incessantly for the increase of coöperation on the part not only of Protestant churches but of members of all religious groups. He was privileged to see great progress in the unification of Protestant forces and rejoiced in it.

Proposed Plan for Vermont Church Council

Under the leadership of Rev. Paul D. Eddy, of the staff of the International Council of Religious Education, important work was done in the State of Vermont during the past summer in strengthening the program of religious education, with the special purpose of extending the influences of religious education to those who are now unreached. As a result of Dr. Eddy's study and conference with leaders in the State, a plan has been outlined for the reorganization of the Vermont Council of Religious Education which, if adopted, will transform it into "The Vermont Church Council," representing a united Protestant approach to the whole task of the Vermont churches. The plan of reorganization provides that the Council shall be created by and responsible to the coöperating denominations and that the basic structure of the Council shall be built around the different age-groups, including a Youth Division and an Adult Division. Each member of the staff, it is proposed, shall be nominated not only to the Vermont Church Council but also to each of the coöperating denominations, appointment being made on the basis of the concurrence of the Council and the coöperating denominations. In this way a staff will be provided which will minister to both the denominational and the interdenominational activities.

The plan becomes operative if and when approved by the State Convention of the Council of Religious Education and by the coöperating denominations.

Madison, Wisconsin, Operates on Voluntary Leadership

The report of the last annual meeting of the Madison (Wis.) Council of Churches reveals the possibilities of coöperation in a city depending on volunteer leadership. The office and secretarial direction are contributed by the Young Men's Christian Association, whose secretary, Mr. Frank P. Cockrell, is secretary of the Council. Fourteen churches united in the program of leadership training. The ministers conducted community religious services and carried on a program in the hospitals. The best result has been the development of a strong bond of fellowship. All this work was done on a central expenditure of only $95.00. Increasingly this plan of work is being followed throughout the country in cities that cannot employ a full-time executive secretary.

Portland, Maine, Loses Its Executive

Mr. Merrill A. Beem, who has been secretary of the Church Federation of Portland, South Portland, and vicinity, for several years, has resigned in order that he may continue his studies at Bates College, Lewiston, Me., to prepare himself for the Christian ministry.

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AMONG THE BEST NEW BOOKS

The Search for a New Strategy in Protestantism

By IVAN LEE HOLT

Cokesbury Press, Nashville, Tenn. $1.50

In these lectures the President of the Federal Council shares some of his experiences since he entered upon his office and the results of his keen observation and analysis. He does not do it in academic form, but rather takes us along with him as he studies the situation.

First of all, he finds confusion. "Liberalism has brought its hopes and its disappointments." It has led to negation and "has weakened conviction as it has resisted dogmatism." The social hopes of this generation have not been realized, and the failures have undoubtedly brought a weakening of the "social gospel" in its ordinary form. The challenge of the economic crisis to the Church has not been met. "We are approaching the time in our Protestant churches when there is likely to be a serious division over economic questions." Shall the preacher enter the field of economic morality? The conclusions are: "(1) The Church must speak out and it cannot remain silent. (2) The Church must believe in social progress. (3) The Kingdom cannot be hurried and some who would hurry it too much are real enemies of social progress."

From his recent visit to the Orient Dr. Holt reports much in foreign missions that is encouraging and comes to the conclusion that the exchange of Christian leaders and a closer fellowship between Christians of East and West is of prime importance.

The chief needs of the hour are: "(1) A new consecration to God. (2) An elimination of duplication in the programs of coöperating organizations, as a step toward Protestant union. (3) A union or a closer federation of Protestant churches." It is a small book, with a lot in it. C. S. M.

The Church Through Half a Century

By STUDENTS OF WILLIAM ADAMS BROWN

Scribner's. $3.00

It is more customary in Europe than in America to issue volumes of essays commemorative of a significant event in the life of a great scholar or teacher. Such honor is reserved for those who have exerted very wide influence. No American theologian has made a more important contribution to religious thought and activity than Dr. William Adams Brown, and it is a most appropriate recognition of his service which we find in this volume of essays.

The writers of these essays are former students of Dr. Brown's. Each one has established a reputation in the field which he explores. The editors are Dr. Samuel McCrea Cavert, General Secretary of The Federal Council, and Prof. Henry Pitney Van Dusen, who succeeds to the professorship in systematic theology held by Dr. Brown. The two introductory chapters concern themselves with the life of Dr. Brown and with his contributions to theological literature—the former written by Dr. Cavert, the latter by Professor A. C. McGiffert, Jr.

Sixteen historical chapters cover the range of religious thought and activity:

The Liberal Movement in Theology
Science and Theology
The Social Interpretation of Christianity
Continental European Theology
The Philosophy of Religion
The Interpretation of the Bible
Public Worship
Protestant Preaching
Christian Education
Theological Education
The Church's Mission at Home
The Church and the Community
The Church and Society
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Christian Unity in America
Ecumenical Christianity

The authors of these chapters are: Prof. Van Dusen, Prof. Walter Marshall Horton,

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No one can read through these chapters without occasional disagreement with the authors. On the other hand, it is apparent that each author reviews the developments of fifty years and evaluates the present situation with keen insight.

IVAN LEE HOLT.

Christianity in America

By E. G. HOMRIGHAUSEN

Abingdon Press. $2.00

The influence of Karl Barth in America is reflected in this vigorous manifesto by the pastor of the Carrolton Avenue Evangelical and Reformed Church of Indianapolis. Christianity is held to be facing one of the great crises in its history. That crisis is found chiefly in the fact that the Church has so adapted itself to the temper of the age that it no longer has any distinctive message. The current liberalism is theologically flabby, too enslaved to scientific method, too optimistic in its conception of human nature, too inclined to treat sin lightly. "There is not much left of historical Christianity after liberalism gets through with it." The frantic social interest of the Church is a sign of weakness, for it has become a substitute for a clearly conceived theology. There is intellectual activity but it is sterile, trying to make Christianity "reasonable" instead of calling men to a faith that is deeper than reason. Christianity today is too "religious"—too preoccupied with our own experience and our aspirations after God, too little directed to God's revelation of Himself in Christ.

On the positive side, the author summons the reader, first, to a new type of preaching—theological and Biblical, centered in God's eternal word; and, second, to a recovery of the Church, the Church Universal, a Church which is not merely an association of religious seekers but a divine Church possessing an historic faith, transcending all denominations and national groupings, uniting all peoples in a community based upon Christ.

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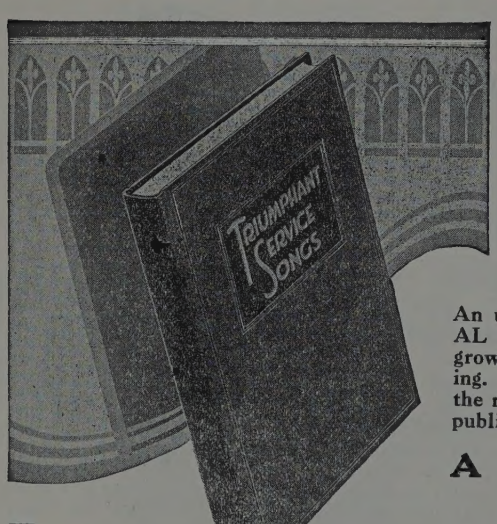

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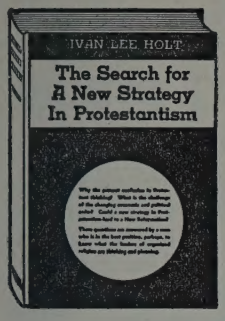

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